

TWENTY-SIXTH REPORT

OF THE

**Madras Tract and Book Society;**

WITH AN

ABSTRACT OF THE SOCIETY'S PUBLICATIONS,

FOR THE YEAR ENDING DECEMBER,

1844.

MADRAS:

PRINTED AT THE AMERICAN MISSION PRESS.

1845.



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## THE PLAN.

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1. That the Society be denominated the MADRAS TRACT AND BOOK SOCIETY.

2. That its *primary* object be the circulation of Religious Tracts in English and the Native languages, on the same principles with those of the Religious Tract Society in London.

3. That a *secondary* object be the publication of School Books, and other elementary and useful works in the Native language alone, or Native with English.

4. That the ordinary income of the Society be devoted to its primary object, the circulation of Tracts and Books *strictly religious*, and that a special Fund be formed for other publications under the name of the *Book Fund*, to which distinct contributions, in money or paper, may be made.

5. That the Tracts to be circulated by this Society, be those published by the Religious Tract Society in London, and such others as local circumstances may require, though always of the same tenor with the former.

6. That this Society pay annually or half-yearly so much money into the Funds of the Religious Tract Society in London, as the amount of its receipts may warrant, and that the Society be requested to supply this Society with such Tracts as they may require.

7. That each Subscriber be entitled to receive Tracts, estimated at reduced prices, to the amount of one half of his subscription.

8. That each Subscriber of one fanam or upwards per month, shall be considered a Member of the Society.

9. That the business of the Society be conducted by a Committee, consisting of as many Members as convenient, together with the Treasurer, Secretary, Assistant Secretary and Depositary; five of the Members to constitute a quorum.

10. That there be an Annual Meeting of the Subscribers, as early in each year as may be convenient, when the Committee, and other Office-bearers, shall be chosen, the accounts presented, and the proceedings of the foregoing year reported.

11. That the Committee be authorised to nominate Corresponding Members, from among such persons at out-stations, as shall feel inclined to co-operate with the Society.

## PROCEEDINGS

OF THE TWENTY-SIXTH ANNIVERSARY OF THE SOCIETY,  
HELD AT DAVIDSON STREET CHAPEL, MADRAS, ON WED-  
NESDAY EVENING, THE 5TH FEBRUARY, 1845.

The preliminary religious exercises were conducted by the Rev. M. BOWIE, A. M., Senior Chaplain of the Scotch Church; after which

A. F. BRUCE, Esq., being called to the chair, made a few appropriate remarks on the benefits that had resulted from the efforts of this Society, and the claim it justly had upon the united support of all those who desire to see truth advance among this erring and morally debased people.

The Annual Report was then read by the Secretary, Rev. F. D. W. WARD, A. M.

The following Resolutions were then proposed and unani-  
mously adopted.

*1st Resolution*—‘That the Report be adopted and printed, under the direction of the committee, and that, in the opinion of this meeting, it is the privilege and duty of all Christians to acquaint themselves, as far as possible, with the transactions of this Society and kindred institutions of Christian benevolence.’—Moved by the Rev. J. BRAIDWOOD, A. M., of the Free Church of Scotland, and seconded by the Rev. W. PORTER, of the Independent Chapel.

*2d Resolution*—‘That a review of the transactions of this Society from its commencement, and especially during the past year of its history, affords ample subjects for sincere gratitude to the Author of all good, and that with devout thanksgiving for what the Lord has, through its instrumentality, done for the souls of our fellow-men, we will continue to it during the coming year our pecuniary support and our prayers for that influence without which all its labours will prove ineffectual.’—Moved by the Rev. W. GRANT, Missionary of the Church of Scotland, and seconded by D. MACKENZIE, Esq.

*3d Resolution*—‘That this Society aims not at the furtherance of any one branch of the Protestant Church, but is intended for Christians of all evangelical creeds. As such it is entitled to the prayers

and co-operation of *all* who love the truth as it is in Jesus.'—Moved by the Rev. J. H. GRAY, A. B., Missionary of the Church Missionary Society, and seconded by the Rev. H. M. SCUDDER, of the American Missionary Society.

*4th Resolution*—'That the thanks of the meeting are due to the gentlemen who conducted the affairs of the Society during the past year, and that the following be the Office-bearers for the year to come.'—Moved by Colonel LAWE, of the Engineers, and seconded by the Rev. A. LEITCH, of the London Missionary Society.

MESSRS. BAINBRIDGE AND CO., *Treasurers.*

REV. F. D. W. WARD, A. M., *Secretary.*

D. MACKENZIE, ESQ., *Assistant Secretary and Depositary.*

REV. A. LEITCH, *Editor of the Tamil Magazine.*

#### *General Committee.*

LIEUT. COL. R. ALEXANDER,	REV. A. LEITCH,
REV. J. ANDERSON,	REV. E. LEWIS,
REV. J. BRAIDWOOD, A. M.	D. MACKENZIE, ESQ.
LIEUT. COL. C. A. BROWNE,	Z. MACAULAY, ESQ.
REV. R. CARVER,	REV. J. OGILVIE, A. M.
MAJOR J. CRISP,	REV. W. PORTER,
REV. J. H. ELOUIS,	CAPT. M. J. ROWLANDSON,
REV. W. GRANT,	REV. J. ROBERTS,
REV. R. D. GRIFFITH,	REV. H. M. SCUDDER,
REV. R. K. HAMILTON, A. M.	CAPT. W. G. WOODS,
REV. S. HARDEY,	REV. F. D. W. WARD, A. M.
REV. R. JOHNSTON,	REV. M. WINSLOW, A. M.

#### *Sub-Committee of Revision.*

REV. A. LEITCH,	REV. S. HARDEY,
REV. E. LEWIS,	REV. F. D. W. WARD, A. M.
REV. R. D. GRIFFITH,	REV. M. WINSLOW, A. M.

Addresses, full of instruction and interest, were made by the Rev. Messrs. Braidwood, Porter, Grant, Gray, and Col. Lawe, which were listened to with the attention and seriousness that they justly deserved. One of the newspapers of the day styled the meeting the 'most numerous attended, and most interesting anniversary of the Society that had yet been held in Madras.' The amount collected at the end of the meeting doubled that of the last year.

## REPORT.

THERE are in the history of associated as of individual life returning periods, when it is wise and profitable to pause and reflect; to recall the past and anticipate the probable future. Each of these eras is analogous to the mountain summit, which when ascended the traveller turns a retrospective glance over the way he has passed, and casts his eye forward to that which is yet before him.

On such an elevation do we stand this evening. The General Committee of the Madras Tract and Book Society meet their constituents and the public on this festive occasion, to report upon the transactions of another year. It is with much pleasure and with devout gratitude to the Lord of all that they are called to speak of mercy unmingled with judgment; of prosperity unimpeded and heart-cheering. The Society has during the past twelve months not only maintained its ground but made important advances upon several previous years of its history. Christian truth has, through its instrumentality, been widely disseminated—has met with a welcome reception—and been productive in some *known* and, there is reason to hope, in many *unknown* cases of abiding and happy effects.

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Introductory to the body of the Report, it is customary and proper to notice the occurrences of the year, in connection with the internal arrangements of the committee.

The health of Z. MACAULAY, Esq., requiring an absence from the city, his place as Assistant Secretary and Depositary has been kindly supplied by D. MACKENZIE, Esq.

Rev. Dr. POWELL left the city for Bellary early in the year, carrying with him, it is believed, the same lively interest in Christian tract circulation that he manifested in his address at the last anniversary.

Rev. H. M. SCUDDER, recently arrived from America, has been added to the committee.

The Society are still indebted to Messrs. BAINBRIDGE AND Co. for their assiduous labours as Treasurers.

The Committee now proceed to notice the more public occurrences of the year.

## Tract Department.

### NEW TRACTS ADDED IN COURSE OF THE YEAR.

#### TAMIL—GENERAL SERIES.

##### No. 74—*On Cholera.*

This fearful plague is a part of the 'Wages of Sin,' and its prevalence to so alarming an extent in India may be legitimately attributed to the devotion of this people to the crime of idol-worship. Both of these sentiments are illustrated by several Scripture texts. Readers are warned to eschew this evil practice, to repent of all their sins and believe in Christ, that they may be at all times prepared to die and meet the Lord in judgment.

#### TELUGU—GENERAL SERIES.

##### No. 12—*On Idolatry.*

This is a short Tract, occupied with a few select Scripture texts, bringing to view the enormity of the sin of idol-worship, and enforcing the same with an appropriate practical address to the readers.

#### TAMIL—MISCELLANEOUS SERIES.

- |  |                                       |
|--|---------------------------------------|
| No. 22—The Pharisee and Publican.                    | No. 33—The Labourers in the Vineyard. |
| No. 24—The Talents.                                  | No. 34—The Ten Virgins.               |
| No. 25—The Hid Treasure and Pearl of Great Price.    | No. 35—The Wheat and the Tares.       |
| No. 26—The Sower.                                    | No. 36—The Good Shepherd.             |
| No. 27—The Barren Fig Tree.                          | No. 37—The Wicked Husbandmen.         |
| No. 28—The Importunate Widow.                        | No. 38—The Two Foundations.           |
| No. 29—The Unjust Steward.                           | No. 39—The Beam and the Mote.         |
| No. 30—The Good Samaritan.                           | No. 40—The Happy Servant.             |
| No. 31—The Mustard Seed and Leaven.                  | No. 41—The Blind Leading the Blind.   |
| No. 32—The Lost Sheep, Lost Money, and Prodigal Son. |                                       |

These Tracts are explanatory and practical expositions of the several Parables whose names they bear. The same comprise the volume, noticed on next page.



## TRACTS RE-PRINTED.

## TAMIL—GENERAL SERIES, 12MO.

- |                                     |                                     |
|-------------------------------------|-------------------------------------|
| No. 2—New Birth.                    | No. 37—The Excellency of the Bible. |
| No. 3—The Ten Commandments.         | No. 42—Divine Knowledge.            |
| No. 11—Justice and Mercy Displayed. | No. 49—Against Idolatry.            |
| No. 17—History of Petambara Sing.   | No. 51—History of Cain.             |
| No. 34—On Lying.                    | No. 52—True Doctrine.               |
| No. 35—The Atonement.               | No. 53—Good Advice.                 |

## TAMIL TRACTS OF THE GENERAL SERIES, RE-PRINTED IN 18 AND 32MO.

- |                                     |                          |
|-------------------------------------|--------------------------|
| No. 2—The New Birth.                | No. 34—On Lying.         |
| No. 11—Justice and Mercy Displayed. | No. 35—The Atonement.    |
| No. 17—History of Petambara Sing.   | No. 49—Against Idolatry. |
|                                     | No. 51—History of Cain.  |

## TELUGU—GENERAL SERIES, 12MO.

- |                                     |                                      |
|-------------------------------------|--------------------------------------|
| No. 6—The Way to Heaven.            | No. 59—The Wonderful Cure of Naaman. |
| No. 11—Justice and Mercy Displayed. | No. 62—In whom shall we Trust?       |
| No. 12—Culprit's False Plea.        |                                      |

## TELUGU TRACTS OF THE GENERAL SERIES, RE-PRINTED IN 18MO.

- |                                     |                                      |
|-------------------------------------|--------------------------------------|
| No. 6—The Way to Heaven.            | No. 59—The Wonderful Cure of Naaman. |
| No. 11—Justice and Mercy Displayed. | No. 62—In whom shall we Trust?       |
| No. 12—Culprit's False Plea.        |                                      |

## TAMIL BOOKS ADDED TO THE LIST DURING THE YEAR.

- |                               |  |
|-------------------------------|--|
| Parables of Christ Explained. | Schwartz's Dialogue between a Christian and a Heathen. |
|-------------------------------|--|

Whole number of Tracts, original and re-prints, issued by the Society since the last anniversary, thirty-eight, and of Books two, with a third emitted since the close of the year.

**Book Department.**

'*Body of Divinity*,' first edition of 500 copies being wholly expended, a second edition of 1000 copies, with appended table of contents, is in press and will soon be issued.

'*Practical Expositions of the Parables of Christ*,' that was in course of preparation at the last anniversary, has been completed, published, and is already in course of circulation. As an assistant to the Native Preacher, the Catechist, the Reader, and the private Christian, it promises to be useful.

'Schwartz's *Dialogues*,' second edition, has also been added to the catalogue of the Society's larger publications.

'*Barth's Church History*' is just issued. It will be a welcome addition to the too scanty Christian literature of Southern India.

'*Tamil and English Catechism with answers in the language of the Bible*,' prepared by Rev. J. H. Elouis, has been accepted by the committee, and will soon be published.

'*Brief Survey of the leading facts of the Old and New Testament History*,' prepared in Telugu, by the Rev. E. Porter of Cud-dapah, has been accepted by the committee and will, it is hoped, ere long be given to the public.

#### TAMIL MAGAZINE.

This monthly periodical continues to be the vehicle of much instruction of value, chiefly to the Native Christian community. Its pages have been during the year principally devoted to the publication of *original Sermons* prepared by missionaries in the different parts of the Presidency. (Contents of the monthly numbers of the Magazine during 1844, will be found in the Appendix.)

#### Depository.

*Tracts and Bound Volumes in the Native languages, received into the Depository, and issued from it, in course of the year.*

RECEIVED.		
<i>Tracts</i> —Tamil,	- - - - -	155,000
"    Telugu,	- - - - -	45,000
		<hr/> 200,000
<i>Volumes</i> —Tamil,	- - - - -	5,500
		<hr/> Grand Total 205,500
ISSUED.		
<i>Tracts</i> —English,	- - - - -	34,740
"    Tamil,	- - - - -	130,738
"    Telugu,	- - - - -	43,582
"    Hindustani,	- - - - -	4,910
		<hr/> 213,970
<i>Bound Volumes</i> —Tamil,	- - - - -	2,055
"    Telugu,	- - - - -	103
"    Hindustani,	- - - - -	203
		<hr/> 2,361
<i>School Books</i> —English, Tamil, and Telugu,		4,130
		<hr/> Grand Total 220,461

## ADDITIONAL STATEMENTS RELATIVE TO THE DEPOSITORY.

There have been sold of the *Parent Society's publications* to the amount of Rupees 2,105-10-8.

The quantity of *printing paper* expended within the year is Reams 485-19-6, and that on hand at the beginning of the year was 972-18-18. There remain therefore on hand at the end of the year Reams 486-19-12.

The whole number of Tracts issued since the formation of the Society, is 2,504,092.

The whole number of Bound Volumes in the Native languages, 9,650.

The whole number of School Books, 6,805.

The whole number of copies of Tamil Magazine, 40,000.

Aggregate, therefore (exclusive of extensive sales of the Parent Society's publications) is more than two and a half millions of different publications.

**Distribution.**

The year covered by this Report has been characterized by very extensive Tract and Book circulation.

Grants of Tracts in the Native languages have been made to *fifty-five persons*, to *one missionary station* and to *two associate Tract Societies*. The extensiveness of this distribution will appear from the appended *names of stations*, to which Tracts have been sent during the year 1844, and the amount to each.

Bangalore, - - -	2,000	Mauritius, - - -	4,500
Arnee, - - -	1,700	Moulmein, - - -	3,000
Bellary, - - -	6,500	Nellore, - - -	4,000
Belgaum, - - -	1,000	Negapatam, - - -	2,200
Cannanore, - - -	4,700	Palamcottah, - - -	500
Coimbatore, - - -	8,400	Poonamallee, - - -	1,060
Combaconum, - - -	8,000	St. Thomas' Mount,	4,150
Cuddalore, - - -	4,300	Salem, - - -	2,300
Cuddapah, - - -	2,350	Secunderabad, - - -	13,000
Guntoor, - - -	6,252	Rajahmundry, - - -	1,000
Jaffna, - - -	2,750	Tanjore, - - -	3,500
Madras, - - -	43,592	Trichinopoly, - - -	6,400
Madura, - - -	32,350	Vizagapatam, - - -	1,300
Manargoody, - - -	950	Wallajahbad, - - -	310
Mayaveram, - - -	3,000		

The reader will notice, in the above list the Island of *Mauritius*. It will be remembered, by those who read the last Report, that Tracts were sent to that Island during the year 1843 by the ex-

ertions of Mr. Hogg, who put them on board of ships carrying emigrants. The necessity and desirableness of fresh supplies was brought before the committee by the following letter received through the Rev. J. Tucker, B. D., from Mr. W. Grey, residing at that Island. 'In my walks about Mahleburg, I am forcibly struck with the state of the Indian labourers, who are hastening to eternity in ignorance of the only Saviour of sinners, and of whom it may safely be said, "no man cares for their souls." I have frequently spoken to such of them as knew a little Creole and French, and have found among them several who can read their native language, and some who have been in the mission schools in India. Some time ago, a friend in Port Louis gave me a few Tamil and Hindustani Tracts, which I distributed to persons who have returned frequently to ask for more; some have brought back the Tracts, *bearing evident marks of having been carefully read*; and on inquiring, they gave me such an account, as satisfied me that they were able to appreciate the truths they had read. *I trust they have not been useless.* I believe the Christian Tract Societies of India would gladly supply their wants, and as I feel much interested for this people, I would undertake to distribute such Tracts or portions of the Scripture as might be entrusted to me.'

The request was cheerfully complied with, and the publications are already, we hope, doing their work of benevolence among the ignorant of that distant Island.

#### ENGLISH TRACTS.

There have been sent forth from the Depository during the year 34,740 English Tracts, an amount one-third larger than was issued during any former year of the Society's history. Bound volumes of English Tracts have been deposited in the General Hospital, the Gaol, the Sailor's Home, and the Temperance Hall; while single Tracts have been extensively circulated from house to house throughout Black Town and Chindatrepettah, by a friend of the cause. An interesting account of Tract distribution among the soldiers at St. Thomas' Mount, furnished by Sergeant Holt, will be found in the Appendix. Arnee, Secunderabad, Poonamallee, Trichinopoly, and Moulmein, have also been supplied.

The English Tract distributor, above referred to, has addressed to the committee the following communication.

'Since June, 1841, I have distributed, mostly in Black Town, about 1,500 miscellaneous Tracts of the British and American Societies.

'I have met with no refusal to take a Tract on the part of Protestants, and but very few indeed among Roman Catholics; the latter, with one or two exceptions, have taken Temperance Tracts (with which I am generally supplied) with avidity. Some take any kind without hesitation, others will only receive *narrative* Tracts.

'To what extent these little preachers are listened to, I am not able to judge; I have no evidence that they are neglected.

‘From all the observation I have been able to make during the time specified, I am most fully persuaded that Black Town furnishes a very interesting field for this kind of benevolent effort.

‘It should be borne in mind, that this sort of desultory effort is not by any means what is properly meant by Tract distribution. There should be system, regularity, and combined effort. “What is *one* among so many!” The distributor may have the following objects before him. To induce people to attend church—to gather in children to the Sabbath schools—to establish and encourage neighbourhood prayer meetings—to supply destitute families with the word of God.

‘Six men, in whom is the Spirit, are needed for this blessed work in Black Town, and perhaps as many more for the surrounding towns. And I ask, cannot the church in this wilderness furnish that number of faithful ones?’

### **Books in the Native Languages.**

The committee having been informed that a leading reason why the Tracts, and especially the *Books* of this Society, had obtained so comparatively limited a circulation in the interior, was, that so few missionaries were acquainted with their character, appointed three of their number to devise some plan by which this evil could be remedied.

The Report prepared and adopted by the general committee was in substance:

I. That a set of all the books published by the Society be sent to each missionary station in South India and Jaffna.

II. That the several missionaries at these stations be requested to interest themselves in obtaining for them a sale among the people of their respective neighbourhoods.

This resolution has been acted upon. Sets of books have been sent to 34 stations, and thus far, most gratifying results have followed.

During the past three months of the year, 1,157 copies of books have been sent out from the Depository, while requests have been received and met since the year commenced, and others are on hand waiting to be supplied so soon as the works in Press will allow.

### **CATHOLICITY OF THE SOCIETY.**

This Society was organized on so broad a basis that Christians of all denominations might give to it their interest and support. The committee are happy to find that this feature is appreciated, and that its treasury is supplied with funds from all branches of the

church, while grants are asked and made without reference to sect or position in society. This will appear, from the fact, that Tracts have been allowed during the year to persons connected with the following associations :

Church of England, -	5,450	German Missionary So-	
Church of Scotland, -	1,200	ciety, - -	10,900
American Missionary So-		London do. do.	38,420
ciety, - - -	51,850	Propagation do. do.	6,760
Baptist do. do.	4,000	Wesleyan do. do.	15,558
Church do. do.	1,170	Civil, Military & other }	45,582
Free Church of Scotland, 1,500		private individuals, }	

### Circular Letter.

A circular letter containing questions relating to religious Tracts and Books was, as usual, sent to the several missionaries in the Presidency, to many of which full and satisfactory replies have been received.

Annexed are the *questions* with a portion of the replies. Parts of the communications, not here introduced, may be found in the Appendix to the Report, and are commended to the reader's careful perusal.

1. Have you been able, personally or through your Native agents, to accomplish much during the year in the way of circulating the Tracts and Books published by our Society or kindred institutions ?

'Between 2,000 and 3,000 Tracts have been circulated since last May, among the Europeans at this station.'—REV. R. D. GRIFFITH, *St. Thomas' Mount*.

'I have, together with my son Charles, and Native assistants, had the privilege and pleasure of distributing *several thousands* of Tracts during the year.'—REV. W. B. ADDIS, *Coimbatore*.

'There has been a gradual decrease in the distribution of Tracts and Books in this town, and this in consequence of my conviction that there is a supply already distributed. This I intend *generally*. Select communities will increase in their necessity for such aid.'—REV. J. J. LAWRENCE, *Dindigul*.

'We have distributed of your and the Jaffna Society Tracts *many thousands*, during the past year, in all directions of the Salem collectorate.'—REV. J. M. LECHLER, *Salem*.

'I and my Native agents here have during the past year been privileged to circulate in this large town and in the villages,

upwards of 4,000 Tamil, 2,000 Telugu, and several hundreds of English and Hindustani Tracts. The tracts thus put into circulation have been chiefly those published by the Madras Tract and Book Society. We could very easily have given away ten times that number, but our plan was to be judicious and sparing.'—REV. J. E. NIMMO, *Combaconum*.

'Upwards of 4,000 Tracts and Books have been circulated in and around the town of Cuddapah, and in the southern and western parts of this extensive district, by means of myself and the Native agents employed in this mission.'—REV. E. PORTER, *Cuddapah*.

'With my own hand and with my Native agent, I have distributed at least 5,000 copies of your Tracts and Books, besides many small bound volumes and some tracts, at the expense of the American Tract Society. The distributions have been principally at my own station, after morning and evening service on the Sabbath in Tamil, to those then examined as to their ability and willingness to read, and who attended on the service, and at the school-rooms in Chindatrepettah, New Town, and Black Town, after preaching on a weekday.'—REV. M. WINSLOW, *Madras*.

'I have myself distributed about 100, or rather more, Tracts in this town and in some of the neighbouring villages. I do not press them upon the people; but if they ask for them or seem likely to read them, I give them one or two at a time.'—REV. H. W. FOX, *Masulipatam*.

'I have distributed 6,625 Tracts during the year, a considerable portion of which came from your Society.'—REV. W. TRACY, *Teramungatum, near Madura*.

'I am a liberal distributor of Tracts.'—REV. S. HEBICH, *Cannanore*.

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2. Do you still find on the part of the people a willingness to receive and read our publications? Is that willingness on the advance or decrease; if the latter, to what do you attribute it?

'The greatest willingness to receive Tracts has been manifested by all to whom we have offered them. This willingness I think is on the advance.'—REV. R. D. GRIFFITH.

'We find the people very desirous of accepting and reading Tracts. The desire appears to be on the increase among most classes.'—REV. W. B. ADDIS.

'The desire for Tracts seems to increase, though not to that extent we observe it in more enlightened districts.'—REV. J. M. LECHLER.

'I feel thankful to have to report that I have ever witnessed on the part of the people here a willingness to receive and read our publications. No sooner is our intention of distributing books announced, than we are sure to be surrounded by hundreds with uplifted hands,

and the cry of 'Give me a book' is heard from almost every direction.'—REV. J. E. NIMMO.

'As very few Tracts have hitherto been distributed in this neighbourhood, the people are in no degree satiated; Tracts are a novelty, and the people receive them with readiness; boys in schools show a special desire to possess them. In some cases I have had opportunity of knowing that they were read. In a few cases a particular Tract has been asked for, but this is rare: a Tract upon Juggernaut, with a picture of the idol on the first page, possesses a great attraction by reason of the picture.'—REV. H. W. FOX.

'There is a *great desire* for small books, but I do not think it is, in some cases, a desire of reading so much as a desire of the leather or neat cover; still *I am quite certain the Tracts we have circulated are read in a great many cases*, for I and my catechist have questioned those who have received them afterwards.'—REV. R. NOBLE.

'The willingness of the entire community, I think less now, than four or six years ago, partly because curiosity is gratified, and partly because the nature of our religion is so offensive to men resolved on a life of pleasure.'—REV. J. J. LAWRENCE.

'As to the willingness of the people to receive Tracts, *I have found them in general most anxious to obtain and read them*, but whether that anxiety is on the increase or not, I cannot safely say, as my residence here has been too short to enable me to judge. I have found *very few cases* in which they have been torn up; and I have good reason to believe that *in many cases they have been read with interest, and have been the means of exciting considerable discussion amongst the Natives on the opposite claims of Hinduism and Christianity*. During my tour in April and May last, to the southern parts of the district, I found that the Tracts which had been distributed before by myself and brother Gordon, *had been read*, and that a general impression had been created in consequence in favour of Christianity and against idolatry. During my stay at Maduram Pillay, the perusal of these messengers of peace was the means of producing doubts in the minds of many, as to the truth of Hinduism, and of leading them to further inquiry.'—REV. E. PORTER.

'In Madras there is certainly *great readiness generally to receive tracts and books*, especially the latter; and so far as my own observation goes, it seems to me rather on the increase than otherwise. Many of the younger part of the applicants probably may wish to get them for play, or to sell in the bazar; but we do not give to any whom we even suspect of such motives, and generally I believe that those to whom we give *really wish to read them*. This is often, no doubt, from mere curiosity, sometimes from a wish to find ground for cavil, and also that they may learn the printed letter and improve themselves in reading. However some heathen moonshees may affect to laugh at Christian books, as not being written in pure Native style; it is generally granted that the style adopted is more *intelligible* than that of their own books, and this gives them some attraction to those who are glad to find that they have understood what they read.'—REV. M. WINSLOW.



‘I have visited nearly every part of the Guntoor district, and also part of Masulipatam, and have generally found the people in the towns and villages who could read *very willing* to receive tracts and books. At a large festival kept in Munglaglerry, several thousand tracts and some portions of Scriptures were read and distributed.’—REV. C. F. HEYER, *Guntoor*.

‘Always and at all times at the different places I have been, I have had much opportunity to distribute tracts, and I am sure *much good is done through them*, and I found the people *always most anxious to receive them*. Now and then it happens that one of them is torn in pieces (always caused by evil minded headmen) but I found this *very seldom*; and grievous as this is to the heart, I have ever strengthened me in the Lord, and have never given way to the thought “because the people do thus it is not well to give them,” but rather I sought my comfort in this thought, the sower sows the seed on the ground, but the little birds take many a seed away, yet therefore ceases the sower not to sow the seed; and why? The work is not lost but brings forth fruit. Why should not we do the same? No, I say more. Whosoever tears a tract has also to give answer for his work, but I acquit myself in the love of Jesus Christ. Here at Cannanore tracts *are received with joy*.—REV. S. HEIBICH, *Cannanore*.

‘I have found the people generally not only willing but *eager to receive* tracts, and I have reason to believe that in *many instances* they are *attentively read*.’—REV. J. GARRETT, *Bangalore*.

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3. Have you met with any instances in which our Tracts and Books have done apparent good, direct or indirect? (Please to be specific as you can.)

‘As to the amount of good, I have annexed a *few facts* that may enable you to judge.’—(See Appendix to the Report.)—REV. W. B. ADDIS.

‘The instances in which tracts have been blessed to individuals are enough to awaken the gratitude of those who love and serve the cause of the Society. I send you herewith an abstract of the history of two men who have joined our church, one from heathenism and one from the errors of Rome, by which you will see that tracts were *a great help in the work of enlightening their minds and leading them to a knowledge of the truth*.’—(See Appendix.)—REV. J. J. LAWRENCE.

‘I do not recollect any specific instances of a tract having done good. Tracts generally have *prepared the way for the Scriptures*, so far they have done much good.’—REV. J. M. LECHLER.

‘I shall simply give you a few brief extracts from my journal, illustrating the good done by your tracts.’—(See Appendix.)—REV. J. E. NIMMO.

‘We have every reason to believe that the tracts we distribute (a

large proportion sent to us by your committee) are *extensively read, and contribute to diffuse the light of truth into the dark minds that are so plentiful around us.* One ray of light, or even a number of rays at long intervals could give but obscure ideas of visible objects; and I suppose it is much the same in the communication of Divine light to the soul. We should not expect very great things to be accomplished by a tract read once in two or three months; or, at least, we should not be discouraged at not finding any great result from such scattered rays, but rather be encouraged to *supply more light whenever we can*; and hence the necessity of constant exertion on the part of our societies, and especially in getting as many *new* tracts as we can, making them so far as possible *attractive and instructive.*—REV. G. PETTIT, *Palamcottah.*

‘Several persons have been induced to attend public worship by the perusal of tracts they have received from us.’—REV. R. D. GRIFFITH.

‘As to any instances of good being effected by means of tracts, I *might mention many*, but I wish to confine myself to two cases. One of the Native agents in connection with this mission was led to serious inquiry after the truth, *by means of a tract* given to him at Bellary. This man who is employed as a reader at Cherlopilly has been the *means of bringing ten adults into the fold of Christ*, and I am happy to say, that there are *many more* in the neighbourhood of his station whose faith in idols is entirely broken, and who are beginning to feel after a more excellent way.

‘About three weeks ago, I had a very pleasing interview with an elderly man (of the Sudra caste) from a village about 50 miles from Cuddapah, whose case appeared to me very similar to that of Cornelius, mentioned in the 10th chapter of the Acts of the Apostles. It appears that *he had heard one of our tracts read by one of his sons*, and was so pleased with its contents, that when he came to Cuddapah he determined on asking for some more. He accordingly paid a visit to the mission bungalow, where I had a long and interesting conversation with him, from which I learned that he had abandoned the worship of idols for some time past, and that he was in the habit of paying worship to God twice a day. I here subjoin a conversation held between him and one of our Christian schoolmasters, from which the state of his mind may be more clearly discovered. Q. Of what religion are you, and whom do you worship? A. I have examined all the ways of the world but cannot find any truth in them, they are of no benefit whatever. Q. How do you know that all these are of no benefit? A. They are all the device of man, I have walked in them for some time, but they only encourage all kinds of evil passions and lusts, and bring evil to our souls, therefore I know that they are false. Q. But cannot you find heavenly bliss by the worship of idols? A. No, these are only created things, some of them have no life, and men who are without knowledge worship them. Q. But do you not now worship idols? A. No. I do not worship any idols, for I consider in my mind that to leave the true God who created and preserves me and all things, and to worship idols is a great sin, and I have therefore relinquished them. Q. How do you know that idolatry is a sin? A. I thought so in my mind, and after *I heard my son*

*read a tract on the True Way, I was more confirmed in this opinion.*  
*Q. Do your wife and children listen to your words? A. No, they will not hear me but call me mad. Q. But if you do not worship these idols, whom do you worship? A. I worship the Creator and Preserver of all things—one God. Q. How do you pray to him? A. O God, I am a great sinner, and I pray thee to take away my sin, and after death receive me to thyself. The schoolmaster also spoke to him about the necessity of a Mediator to take away sin, to which doctrine he readily assented.*—REV. E. PORTER.

‘There have been instances of some coming to ask the meaning of tracts they have read, and to get other tracts and books, but no case of conversion or even particularly serious inquiry in connection with reading merely has come under my own notice the last year. *As an auxiliary to the preached word, tracts and books do much good also by disseminating a degree of light and truth among those to whom the gospel is not preached.*’—REV. M. WINSLOW.

‘A tract given to a person resident at this station caused him to give up frequenting the pot-house and the canteen. Another tract caused a female who had been living without God in the world to serious thought upon the salvation of her soul.’—SERGEANT J. HOLT, *St. Thomas’ Mount.*

‘I am sure that *much good is done by these little ever present preachers.* My catechist gave a Wair youth of 17, a tract which so convinced him of the abomination of idolatry, that I baptized him in the name of the Triune God in Christ Jesus. From this fact the people reason thus: *they give the people a book, and so soon as he reads it, the reader must become a Christian.*’—REV. S. HEBICH.

4. What publications of our Society do you consider specially useful and appropriate for distribution with a hope of their doing good?

‘I have always advocated short simple tracts, containing as much as possible of the way of salvation through the Lord Jesus Christ; and experience confirms me in the opinion, that such are most likely to produce the end in view, *i. e.* the glory of God, and good of souls. The books I have received from your Society are beautifully got up and are *invaluable.*’—REV. W. B. ADDIS.

‘So far as my observation extends, *there is scarcely a useless tract among all that have been issued by the different philanthropic associations in India.* The shorter biographies of converts and brief summaries of the leading doctrines of Christianity, as specimens of which, I refer you to the tracts முத்திமாரக்கம் and ஞானவிளக்கம், must ever prove generally acceptable, while local ones or those got from observation and experience of the missionary in his field, may often prove very serviceable.

‘Against Popery, Mr. Rhenius’ செம்மாரக்கம், the தேசநிருபம், and பாபிபுமாரக்கக்கண்டன, are very good, and I need more than I get.

Against heathenism, those composed chiefly of extracts from Scripture against idolatry, are the best. The Children's Series are a promising feature in your operations, and will doubtless do much for the generation now in our schools.'—REV. J. J. LAWRENCE.

'I have not observed any difference among your books and tracts as it regards the contents and moral influence. They are all, as far as I have observed, *good and useful*, but we want the Spirit from on high to open the hearts of the Hindus for the truths contained in them.'—REV. J. M. LECHLER.

'I consider all the publications of the Society to be more or less useful and appropriate for distribution, with a hope of their doing good. There are nevertheless a few that may be considered specially so, and among these, I would notice the following: *On Adultery, On Idolatry, The Crown of Holiness, The Incarnation of Christ, and The Way to Heavenly Bliss*.'—REV. J. E. NIMMO.

'I think some of the works lately come under my notice, of much use to the young Natives who read English, (I mean books neatly bound,) like the *Traveller, Barth's History*. Treatises on Natural Philosophy are made the handmaids of religion.'—REV. R. NOBLE.

'As to the publications which are most useful, I feel at a loss to give a proper answer. I would now just state that I have had many queries for the tracts entitled the *Blind Way* in Tamil, and also for a tract *On Caste* in Telugu, published by the Vizagapatam Tract Society. The tract on Juggernaut, by the same Society, is always very popular amongst the Natives of this and other parts of the Telugu country.'—REV. E. PORTER.

'The *Blind Way, Hindu Triad, Essence of Wisdom* in Tamil, and the *Hindu Triad, Catechism on the Hindu Shasters* in Telugu, are well adapted for the heathen if stitched up with *Good Advice*, or some other tract showing more fully the way of salvation. For Christians and those somewhat instructed, the *Resurrection of Christ, Good Counsel, Ten Commandments, Divine Knowledge, Excellency of the Bible, The Sure Way, Ministerial Advice, and Evidences of Christianity*, are among the most useful tracts for promiscuous distribution. I usually prefer *The New Birth, The Heavenly Way, Concerning Idolatry, True Doctrine, Means of Bliss, Spiritual Light, and In whom shall we trust?* I think however the tracts commonly re-published are all good and variously useful.

'Of the *books* I need not speak, as their value is generally known.'—REV. M. WINSLOW.

'The publications of the Society, as far as I have had an opportunity of reading them, are *appropriate for distribution, and calculated to do good*. If to some of them prints or wood-cuts were added, it would make them still more attractive to the Natives.'—REV. C. F. HEYER.

'Nos. 400, 500, and the "Sinner's Friend" have done much good.'—REV. R. D. GRIFFITH.

5. Have you been able to use many of our books in your schools, with your catechists, &c. If so which?

'Rhenius' Theology and his Evidence of Christianity and portions of the Gospels, are books in demand by us, and all the other volumes which contribute to awaken an intelligent and devout piety. Could the Tinnevelly Tract Society be allowed and encouraged to put their excellent translation of Watts' Scripture History on the same footing, as to terms of sale, with the volumes of your Society, it would, I doubt not, greatly benefit many.'—REV. J. J. LAWRENCE.

'The school books of the Society have been particularly useful both in our English and Tamil schools, and also to many Native Christians who learn to read; and I sincerely hope the Society will be able to furnish a few more. I observe that they have only the 1st English Instructor, and the lessons in Tamil only Nos. I. and II. The Tamil Grammar and, last though not least, the Body of Divinity by Rhenius, have been useful here.'—REV. J. M. LECHLER.

'My catechists have all read your publications, and they not unfrequently use them as text books, when preaching among the heathens. The school children in common with the others continue to read your books with interest. A few large books published by the Jaffna Tract and Book Society have been introduced here as school books, and so soon as we are amply supplied with some of your excellent books, we hope to introduce them also as school books.'—REV. J. E. NIMMO.

'Your Society has contributed greatly to the pleasure and profit of many in these parts, by furnishing us at so reasonable price the translation of that invaluable work, "the Pilgrim's Progress." Nearly the whole of the large edition I purchased of your Society has been disposed of, and copies have been eagerly sought after and extensively read.'—REV. G. PETTIT.

'Some of the most useful of the tracts and story books, such as Ayah and Lady, have been introduced into our schools, and are read with apparent pleasure and interest by the elder boys.'—REV. E. PORTER.

'Ayah and Lady, Little Henry and his Bearer, Pilgrim's Progress, Rhenius' Body of Divinity, Hindu Girls' School, are among the books used in our schools.'—REV. C. F. HEYER.

'The school books are all introduced into the schools under my care. The tracts of the Children's Series and others, are frequently used for reading. The schoolmasters have read most of the "Explanations of the Parables" and several tracts to me as a Bible class in connexion with the Scriptures, and are now reading Evidences of Christianity.'—REV. M. WINSLOW.

'We have not had many of your books among us, but hope to have more for the future.'—REV. W. B. ADDIS.

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6. Do you find the disposition to purchase books on the ad-

vance or decrease in your neighbourhood? If the latter, do you attribute it to inability arising from poverty, unfitness of the books themselves to interest, or defect of national character?

‘There is no doubt that many books might be sold if we had them to *expose for sale*. It will be for the committee to determine whether it will not be desirable to place a small stock under the charge of some responsible person at the out-stations.’—REV. R. D. GRIFFITH.

‘The experiment of selling the books of your Society has but just commenced, and I am not prepared at present to say to what extent we may succeed.’—REV. W. B. ADDIS.

‘I think there is an *advance* in the disposition to purchase books, chiefly among catechists and church members.’—REV. J. J. LAWRENCE.

‘The Hindus hereabouts are little disposed to buy our books. I am informed that some Mohammedans who paid a trifle for a few books, used the covers for their own, and tore the paper of ours. The Blind Way we have sold lately for two pice the copy, but I have reason to believe that the Natives buy it chiefly for the sake of the songs it contains. Many Natives are able to pay for books; they can pay large sums for heathen books on paper or olas; but as we have hitherto *given* them most of our tracts and books, gratuitously, they think we should *always do so*, be they never so large and expensive; and in many instances they really thought they did us a great favour by receiving them. It is high time to undeceive them on this point.’—REV. J. M. LECHLER.

‘I regret to say we have not been able to effect much good in the very desirable work of selling books. This want of disposition in the people does not arise from poverty or any unfitness of the books themselves, but simply from their known characters as niggards and great lovers of money.’—REV. J. E. NIMMO.

‘I have seen no disposition to purchase books in the Native language, and I should suppose that several years will elapse before such a state of things can be expected to exist in so newly a settled missionary district.’—REV. H. W. FOX.

‘I am sorry to say that at present I find no disposition to purchase books amongst the Natives here, except it be the verses of Vemana, one of their own poets. I attribute this want of disposition to the general indifference of the Natives of sound learning, and their depraved state and feelings.’—REV. E. PORTER.

‘There is very little disposition to purchase books among those whom I meet, but I do not know that there ever has been more. Small sums have been paid toward the Tamil Magazine by a few but not the full price. A few Rhenius’ Body of Divinity and Pilgrim’s Progress are sold at reduced rates.’—REV. M. WINSLOW.

‘With reference to the disposition of the people to purchase books, I think you will acknowledge it is on the *advance*, when I say that above 600 Rupees worth of Tamil, Telugu and Canarese books have been sold from the Bangalore School Book Society’s Depository, during the last year, in addition to a large number of English books, many of which have been purchased by the Natives.’—REV. J. GARRETT, *Bangalore*.

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7. May we not, during the coming year, expect assistance from you in the way of: Pecuniary contributions, (the smallest sums will be acceptable.) Sermons for the Tamil Magazine, (afterwards to be incorporated into a volume.) Tracts (original or translations) for separate publication. Books for schools or popular reading. May it not be that you have not allowed your voice to be heard, and your influence to be felt through the Press, to the extent of your duty and privilege?

‘Pecuniary contributions have been increased this quarter from Rs. 6, As. 12, to Rs. ——. I have no doubt that we shall be able to increase them yet more.’—REV. R. D. GRIFFITH.

‘Our pecuniary assistance to your Society is quite confined to those attached to this mission. We shall try to do what we can. Literary assistance may probably be afforded if time permit.’—REV. W. B. ADDIS.

‘With regard to the preparation of matter for the Press, I cannot promise much; if time and occasion allow and require, I shall be glad of the aid of the Press to assist me in this field, which in some respects is becoming very promising.’—REV. J. J. LAWRENCE.

‘We hope to render some pecuniary aid to the Society in the course of the year. With regard to writing sermons or translating tracts and books, I have hardly any time to spare; but even if I were to attempt any thing now for my own improvement and the use of the Tamil population, I have no person to render me any assistance as a moonshee. Should however any easy work or subject be proposed, I might take it into consideration.’—REV. J. M. LECHLER.

‘I shall very gladly endeavour to procure pecuniary aid for the Tract and Book Society in this neighbourhood, though I fear I cannot promise much; but in order to do any thing in this way I should be glad to have two or three copies of the Report for the purpose of drawing the interest of those whose help I ask for.’—REV. H. W. FOX.

‘In reference to this question I can only reply that I shall be most willing to help the Society as far as my time and other duties will allow.’—REV. E. PORTER.

‘I feel the importance of supporting a *Christian Press* in this land, where almost every thing is to be yet done to form an intelligent Christian community, but my engagements in connexion with it in

another form prevents my promising much in connexion with your Society, but I shall ever be happy to lend such aid in promoting its important objects as circumstances may allow.'—REV. M. WINSLOW.

*Conclusions drawn from the above Replies to Circular.*

(1.) Every correspondent from whom information has been received has regarded it a privilege to engage personally, and through his Native assistants, in the work of tract distribution. Many more tracts could have been disposed of, but care was taken to see whether the applicant could read and would make a good use of what was given to him.

(2.) The desire for tracts is on the *increase* rather than the wane, and great willingness every where exists to receive what the Christian teacher has to give.

(3.) In the opinion of all correspondents much general good has been and still is done by tracts. Several persons state instances in which these small volumes have been blessed of God to special spiritual good to the soul of the receiver.

(4.) All the publications of the Society are deemed valuable and appropriate for distribution; short tracts, plain and practical, are generally preferred.

(5.) The bound volumes of the Society, such as 'Pilgrim's Progress,' 'Rhenius' Body of Divinity,' 'Parables Explained,' are much used by catechists and readers; while the school books and the small volumes, as 'Ayah and Lady,' 'Little Henry and his Bearer,' 'Bible History,' &c. are text books in many schools at the Presidency and in the interior.

(6.) The disposition to purchase books is *slowly* on the *advance*. Many are prevented from so doing by poverty, and many more do not feel the necessity of paying for that which has hitherto cost them nothing. A reformation is needed on this subject.

(7.) Correspondents are still ready to assist the Society so far as they possibly can, in all ways that can avail to its higher and more extensive usefulness.

### **Conclusion.**

The rapid glance now taken of the doings of this Society during the year under review, cannot but awaken gratitude for the past, and incite to more wakeful interest and earnest effort for the future. Since the last anniversary, 2,640,000 pages of tracts, and about 2,500,000 of books, making in all more than 5,000,000



pages of Christian truth, have been put into the hands of the Native community of Southern India through the medium of this institution. Supplies have been sent from Vizagapatam on the north to Palamcottah on the south, from Bangalore and Cannanore on the west to Jaffna on the east and across the seas to Moulmein and Mauritius. But, 'have not many of these publications been slighted and abused, their contents not read or, if perused, not remembered and practised?' Granting this, yet the argument that would be drawn therefrom against the cause might be employed with equal force against every system of benevolence—not excepting the *preaching of the Gospel*. It is a trite adage that 'the abuse of a good thing is no valid argument against it.' But how do we know that this is a *good cause*? From the voice of God heard through his Providence! Were it possible to convene the whole company of Christian missionaries resident in India, and other Christians who are practically devoted to the spiritual benefit of the heathen, and were their opinion asked upon the utility of tracts as a means of disseminating knowledge; the answer returned would, we doubt not be, 'they are of indispensable importance; deprive us of these, and you take from us one of our most efficient weapons of offence when we go forth to attack the enemy of truth and godliness.' Says a correspondent at Cannanore: '*We missionaries cannot do without tracts.*' Writes another from Palamcottah: '*Religious tracts are generally the best introduction we can have to a crowd of heathen.*' And another from Salem: '*Tracts prepare the way for the Scriptures.*' Sentiments like these will be responded to throughout the length and breadth of the land. Added to this indication of the Divine pleasure is another of still greater weight, the *effects* that have attended this dissemination of truth through the pages of tracts. The cases mentioned by the *Rev. Messrs. Addis, Lawrence, Nimmo, Porter, Hebich, and Mr. Holt*, are worthy of serious perusal, and cannot but leave the intelligent and deep impression upon the mind that an enterprise attendant in its progress with such results must be of God.

With confidence, therefore, do the committee ask for this cause of Christian benevolence a continuance and enlargement of public interest and support. Though much has been done, yet the way is not *all trodden*. With each returning year the field of usefulness widens and demands increased exertions from those who would go up and possess the *whole land*. Correspondents testify that the desire for our publications among all classes is on the *increase*. The people instead of being satiated ask for more. The Native church is becoming enlarged, more intelligent, and greatly needing a Christian literature. The ear of faith can hear the command, '*Go forward.*' Let no one be less interested, less

prayerful, less liberal, than he has been, but let all resolve that this is a cause, this a Society that demands his warm affection and his zealous aid.

What an amount of good may be done by one tract, the '*True Refuge*' for example, from the pen of the Rev. W. H. Pearce, to which, say the committee of the Calcutta Tract Society, a multitude of conversions to Christianity are directly and immediately attributable. Happy the man *who wrote that tract*, happy they who *gave of their substance to send it abroad on its errand of love*; and may it not be that some one tract of this Society shall be found in the day of account to have been the means of equal if not greater good? If so, he who penned its pages, and they who sent it forth to tell its tale of mercy through a Redeemer, will not lose their reward.

Says a valued correspondent at Dindigul.

'The whole cost of the station where I am, books, labourers, all would not buy a single diamond of the cluster that adorns the head of a Punjaub prince, yet here is what, through the instrumentality of your publications, has become the Lord's and shall be his when he maketh up his jewels, and which shall shine with increasing lustre long, long after all the light and brilliancy of those diamonds shall be forgotten.'

The committee commend the cause to the affectionate interest, the prayers, and pecuniary contributions of all who would desire to see the sanctifying and saving truth of the Cross supplant the debasing and ruinous fictions of this idolatrous land!

## APPENDIX.

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Most of the letters from correspondents may be found in the body of the Report. The following valuable communications could not there be inserted.

THE REV. D. POOR.

JAFFNA, CEYLON.

I beg leave to express to you, and through you, to the Madras Tract and Book Society, my best thanks for your kind and prompt attention to my late application for tracts. I have the pleasure to acknowledge the receipt, recently, of a parcel in good condition, containing three thousand four hundred assorted tracts. This generous supply I purpose to reserve till the commencement of the year, and then to enter upon a systematic distribution of them in connexion with my Native assistants through the length and breadth of my missionary field. For several years past I have received supplies for ordinary mission purposes, almost exclusively from the Jaffna Religious Tract Society, and to them it is appropriate that I send my annual report of what has been effected, or attempted, in the tract department of mission labour. In one important particular, however, it is in point for me to communicate with the Madras Society, *i. e.* in regard to certain *bound volumes of the Society's publications*. I have occasion to speak of this subject, even in relation to the *past*, but more especially in reference to the *future*. For some months past the revised edition of 'Bunyan's Pilgrim's Progress,' in Tamil, published by your Society, has been regularly used as a reading book, in a weekly course of reading, under my immediate supervision, attended by most of the schoolmasters and Native assistants connected with my station. The whole number belonging to this company, and to whom a copy has been loaned is forty. Most of these are in attendance weekly at the station, while a branch meeting, attended by six or seven individuals, is held at an out-station conducted by a catechist. After reading the volume through in course, we were so much interested in the contents of the book, and so impressed with the importance of the subject presented, that we were induced to give it a second perusal, in which we are now engaged. I have made a special effort to induce each individual to read the book in private, in reference to his own state and character, and to improve the opportunity of reading it to their families and friends, while the book remains in their possession. On these books being returned, I am intending to have them read by the children of the first class from the village schools, who also are in weekly attendance at the station for examination and instruction. The course of reading to which I have above referred, embraces the *weekly* reading of the Scriptures, and the *alternate* reading of the

'Morning Star,' and religious tracts, including school books, every other week. It is on this occasion that I come in close contact with the minds and hearts of this interesting company, and have full opportunity of urging upon them the claims of the gospel, and the claims which their idolatrous countrymen have upon all who know the gospel, and are able to impart a knowledge of it to others. The majority of this company of readers have publicly professed their faith in Christ, and are in the judgment of charity his disciples; two are candidates for church membership; two others have made repeated application for admission, but are not yet received, and the others are too well instructed in Christianity to repose confidence in the gods of the Hindus. In accordance with my suggestion, these forty individuals, each one at his own house, have recently commenced the practice of holding a weekly meeting, on Wednesday evening, for the purpose of a more formal reading of the Scriptures to his own household, and to as many of his kindred and neighbours as he can induce to attend for such a purpose.

I have thus minutely introduced you to this company of readers preparatory to a request which I have to make, and which may indeed be regarded as a standing request, viz. That your Society will have the goodness to furnish me, from time to time, perhaps twice a year, with *copies of specified volumes in sufficient numbers to furnish each of this company of readers with a copy*; leaving it at my option whether to *sell or loan* the said copies, or to give them gratuitously. Of course an annual report will be given to the Madras Society of the manner in which their bounty may be disposed of. In making this request in behalf of the forty individuals before mentioned, I should not forget to add, that there are *six female school teachers connected with the station*—several church members, well instructed, who are not in the service of the mission, and several merely nominal heathen in our neighbourhood who would be profited by a perusal of the books in question. Hence it appears that fifty-five copies would be but the necessary supply. I have further to request that the Society will have the goodness to grant, and to forward by the earliest opportunity, fifty-five copies of the volume entitled 'Practical Exposition of the Parables of Christ,' which they have recently published, a few copies of which I have just now received. My impression is that this book is well suited to the object on which our people have just now entered, of holding religious meetings at their own houses on Wednesday evening; and also a very suitable companion for our Native catechists in their intercourse with the people generally, but more especially in the meetings which they stately conduct in our remote school bungalows.

When I commenced this letter, it was fully my intention to make a few remarks on the vexed question of *success* attending the distribution of tracts, in connexion with other means for the publication of the gospel among the people of our charge. But if my letter be not already one of undue length, I am sure it would be so, before I would satisfactorily close my remarks on the subject to which I have referred.

I will only add that on the 7th ultimo, I entered upon my twenty-ninth year of mission service among the Tamil people, and that in view of all I have been permitted to witness of the nature of success

and progress in the missionary work, I feel constrained to thank God and take courage, rejoicing in the confidence of hope that I shall be permitted to witness still greater things; but if not, I would quiet and strengthen myself in the belief, that *herein* will that saying prove true: 'One soweth and another reapeth.' 'In due season we shall reap if we faint not.' 'He that believeth shall not make haste.' 'The wrath of man worketh not the righteousness of God.'

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THE REV. W. B. ADDIS.

COIMBATORE.

(The former part of this letter may be found in the body of the Report.)

*Tracts are desired.*

Scarcely a day passes without applications at the Mission House for tracts, and in many instances the applicants are respectable people. Farmers from the surrounding villages for many miles, country dealers, petty merchants, &c. &c.

*Tracts are preserved and read.*

A sepoy was met with who had received a tract upwards of four months before, and he had it carefully deposited in his cap, or turban, in order to peruse it at leisure and opportunity. He had nearly worn it out by frequent reading.

Some persons applied for tracts, to whom we recollected having given tracts before, and they were interrogated respecting what they had done with them, the knowledge of their contents, &c. When one person among them who was near his own residence, in order to show us that they were carefully preserved, and as an inducement for us to give them more, went to his house, and brought those formerly received, carefully arranged, and bearing marks of having evidently been repeatedly read.

*Bound Tracts.*

It was a happy thought that suggested this plan, for in such instances as the above and others, they will be highly prized, for the covers preserve them; and also they form a good school-book for the classes, preparatory to reading the Bible. Many other instances of their utility may be mentioned.

*Tracts may do good.*

A carpenter who had often been exhorted to repentance and faith in Christ, but whom we thought had received but little impression, one day took home with him a tract, and to the surprise of his family, instead of retiring to rest at the usual time, took a lamp and sat up good part of the night attentively reading and meditating upon its contents; the following morning on his way to work, he was suddenly seized with illness, returned home, and by 8 o'clock was a corpse. Who can tell what passed in his mind on reading the tract, or what

influenced him so to do with such avidity so shortly before he exchanged worlds?

A few days ago a large and celebrated idolatrous feast was held in the vicinity of this town, (Coimbatore,) and which is generally attended by people from all the surrounding towns and villages for many miles. Several men from a place upwards of fifty miles distant, in passing through this *received some tracts*, and proceeded no further, but returned to their village, saying, *they were convinced by what they had read and heard, that going to the idol feast would prove of no advantage, if not sinful and dangerous to their best interests.*

While I was sitting in a street one day, a man accosted me, whom I saw was from a distance, requesting a supply of tracts; upon questioning why he was desirous of having so many, he replied, that he had read all the last supply he had received to the inhabitants of the village where he resided. After further conversation I found he had come upwards of 20 miles, and that he had on a former occasion received several tracts, names of which, &c. he mentioned, and which he had not given away to others, but invited them to come and hear him read them. Who shall say the man's endeavours are vain, although he himself is not a professing Christian?

I could multiply such instances bearing directly or indirectly upon your queries, but the above sample will doubtless be sufficient, if I have not already exceeded due bounds, but you are quite at liberty to make what selection you may think proper from them; hoping that they may stimulate to further exertions among those who pity precious souls going to destruction, both by their pecuniary and literary assistance.

P. S. Among the many thousands of tracts distributed in these parts, *only one instance of a single one having been destroyed* has come to my knowledge during the past year, and that one was destroyed at a heathen feast, at which times the people appear infatuated. We prefer markets, villages, &c. when the people are free from such excitement, and we have always found such places and times, far more advantageous for putting these publications in circulation.

With fervent prayer that an abundant and increasing blessing from the Author of all good may rest upon your Society, and that it may still prove a powerful means of disseminating that knowledge which shall lead many to Christ—to salvation.

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MR. CHARLES J. ADDIS.

COIMBATORE.

I am happy to say, in answer to your queries, that I continue tract distribution very extensively both at markets held in different villages, in the streets of this town, (Coimbatore) and in the surrounding villages. I meet with great encouragement as it respects the friendship of the people. In the markets I am often requested to sit down, read a tract, and explain the same; for which purpose they generally make a seat for me of cloths, &c. which they bring to sell. I sometimes get a great number of hearers who ask me questions, concerning the way of salvation, the foolishness of worshipping idols, of

obtaining heaven by their own good works, &c. This is also the case in the streets of this town, where I am often invited to sit down on the thinnas (verandahs) of their houses and read to them; at such times many collect together and listen with attention to the instructions given, after which they request me to supply them with some tracts for their own reading.

I am frequently obliged to carry some tracts in an inner pocket, that I might not fall short to supply those who apply for them; the people well know I carry such publications, and I frequently have applications for tracts though none appear. Our house also being near several large public roads, *I daily find travellers willing to hear tracts read and to receive them, and by this means many are carried to distant places.*

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THE REV. J. E. NIMMO.

COMBACONUM.

(Replies to questions before inserted.)

28th February.—At Gallaway Chapel, a very interesting and learned Brahmin started many important questions with reference to the necessity of a Mediator between God and man. When this was explained to him, he appeared satisfied, and spoke as follows: ‘God, I now see, is a God of justice and mercy too.’ A Tamulian present, one of my old and constant hearers, as a further illustration, related the history of king Seleucas, as given in one of the tracts of the Madras Tract and Book Society entitled ‘Justice and Mercy Displayed.’ Is this not an instance that our books are carefully read and fully understood?

4th March.—In one of my school-rooms in the Town here, came a Tamulian to me and spoke as follows: ‘Sir, I have for the last three years regularly received tracts from you, have read them carefully through, and believe they contain nothing but the truth; I am convinced that idolatry is utter folly.’ After this, *he gave me the substance of all the tracts he received from me the preceding years to my satisfaction.* A few men and women, on the same occasion, came to me and spoke as follows: ‘Sir, we are very poor people indeed, and come from a distant village. We desire to know more of such good things; please give us a good book, and we shall take it to our village, and get some one there to read the same to us.’ Another individual addressing those who opposed us, spoke nearly as follows: ‘Why oppose this gentleman? he tells us nothing but good things. If you are not disposed to hear such good things, you better go away, and leave us quiet to hear.’

20th.—At Thodavasel, a little boy of about 11 years of age declared that idolatry was utter folly and sinful. On my inquiring how he came to know that, he replied, *by reading a tract I had given him many years ago, and by the light of his own conscience.*

30th July.—This side of Negapatam, a Mohammedan ran after me from a place about a mile distance, for an Hindustani tract for his son. Here was a great call for Hindustani Scriptures and tracts.

R E V. J. J. L A W R E N C E.

DINDIGUL.

(See the body of the Report for parts of this communication.)

*Nathaniel's account of himself.*

I worshipped with all my tribe, whose custom it is to make images and idols of an admixture of the five metals of pure silver, of stone and of earth, and call them gods with such names as these: *Peyrumaarl*, or the divine king-like mountain; *Sukku Deyve*, *Sick-kutcheammen*, who passes through the flames; *Korttey-malie-swany*, *Saalemalie Kumperacaye*, *Peyrumaarl*, *Soobramunien Pulliar*, and numberless others; build temples and make cars, &c. &c. for them—so I lived in all the varied mystery and ceremonies of heathenism. So I walked in all the ignorance and mental darkness of heathenism.

Then I had no idea within me, of a future life, or that the soul after death would go either to heaven or hell; I only knew what is current amongst the people, that the soul after death would migrate, according to the deeds of good or evil, either into another body, into an ox, or have one of the many other births believed in by us.

While thus, I observed the Roman Catholics of our town going to their chapel, and performing their ceremonies, and I desired to see and hear. I procured the Ten Commandments and the poem or song called the Garland of Heavenly Joy, (*சுபீர்த் தமணம்மாலை*), of the schoolmaster, who was a Roman Catholic, and I learned them; but paid no regard to what I learned, although I perceived it good, but continued to walk according to my heathenish custom.

About this time, according to a practice amongst us, we went to Seringam, myself, wife, the zemindar's aunt, and his wife's mother, and some low people, to worship Runga Natham. After the festival was finished, and we were returning to Dindigul, the missionary overtook us in the avenue, and asked, 'From whence do you come?' to which I replied, we have been to Seringam to worship Runga Natham, and are now returning. He then asked, How many rupees each have you carried and expended? and as I replied, that each had expended and given according to his ability, he brought me to his house; having ascertained that I could read, he repeated a verse from our books.

'How many, many flowers have I in former times plucked and thrown.

'How many incantations vainly have I repeated,' &c. And also, 'Though you go to Casi, sin is not abolished,' &c. To which he added,

My friends, why waste your time and your money; retaining in your bosoms evil thoughts, committing sin, encompassed with troubles, walking in the snares of the devil; why destroy yourselves? Your way is dark, and leads to darkness. Wherefore leave it and believe in Christ. In this manner he gave still farther good counsel. After the teacher had spoken thus clearly, I humbly replied, 'Teacher, your saying is all true. It is the good way for the souls.' 'Come to my house,' he said; so leaving my company in the avenue, I came. *He gave me a few books*, and bid me carry them to the zemindar, and to learn them myself, and to teach them to others; and he urged me to repent and dismissed me. We returned to our home, read and explain-



ed the books (among others, *Blind Way* and *Spiritual Light*,) to the zemindar and others. As I was reading the word of Jesus Christ, and discovering more and more clearly their meaning, the people of the town and my kindred began to hate me, and to advise my wife to prevent me from reading; and they said, 'Take the books and throw them into the fire. If you do not, he will forsake you, join the Christians, and get another wife, and then you will be for ever separate;' and she, thus instigated, constantly opposed and quarrelled with me. One day, while I was reading the *Blind Way* in my house, my wife caught the book from my hand and put it into the oven (or fire). I was grieved; and thought within me, such a wife is too bad, I had better forsake her. While thus troubled and silent, after a long time, she took the book out of the oven and gave it back; it was not burned but dirtied and blackened. She said to me, why are you grieved? you need not rub ashes, you need not worship Peyrumaarl, study the books as you please, I will have no objections to this, only swear to me that you will not enter that religion and be baptized. I made no reply, and passed the night in fasting and sorrow. At midnight she awoke me. Hear what I say. She began: 'If you go to that religion, I will quit you and wander a stranger.' Then placing food, she told me to eat. I was hungry, ate and slept. After a few days, having, according to my custom, trained four fighting cocks, my wife said, take one of the cocks and pit him; if he wins, and is not vanquished, then the religion you are seeking is good; and I too will consent to come. If not, then you must not go. So she arranged. I cannot tempt God, what you now say is wrong. But I went to the cock fight, and two of my cocks were vanquished. Upon this my wife became more strong in her unbelief, taunted me about it, told me not to go to that religion, caught the tract I had in my hand, (*Hinduism its own Witness*) and threw it into the street. I was provoked and said to her, if you are unwilling to be subject to me, you may quit me, I am this day ready to receive baptism. She then became quiet. Many towns-people came to me and spoke each one according to his mind, all hindering me from coming to the Christian religion. I read and explained '*Hinduism its own Witness*' to them, and declared not only that Peyrumaarl was not God, and recounted his attributes; but also said, though you object to the things that belong to my salvation, I will not hear. Then they said to my wife, you need not talk any more with him. His fate is so, therefore you too should go according to his fate.

After a few days, Rev. Messrs. Crane and Lawrence and their catechists came from Dindigul to towns in Pereakolum talook, preaching and giving books. I then came and saw them, and introduced myself as the one who had received tracts on my return from Seringam; I told them that *God had given me strength and courage by those books*, and the counsel afforded, and had chosen me to himself. Therefore I wish to come to you and receive baptism. The two teachers spoke with me with joy, gave me the Gospel of Matthew, and told me to come to Dindigul with catechist Samuel; and then when you have well understood the Scriptures, if you are firm in the Christian religion, we will baptize you; so saying, they gave direction to Samuel concerning me, and went on their circuit.

While in this state of desire for admission into the Protestant reli-

gion, on a certain day as I went about my business from Cambay to Cumbum, the Roman Catholic priest came; I went with those who accompanied me to see him. I had in my hands, 'Hinduism its own Witness,' 'The Blind Way,' and 'Resemblance betwixt Paganism and Popery.' When the priest saw me, he inquired who I was. I told him my name and place. He asked what book I had there? a teacher gave them to me, I am ready to receive baptism. I then went on to say, you came as a priest of the Christian religion, yet you place images in violation of the second commandment of your religion and worship. This is a great abomination. By this I see your religion and that of the followers of Siva are the same. I then read to him 'Resemblance betwixt Popery and Paganism;' when he heard it, he took a rupee from his pocket and asked me what it was. I replied a man's head; so said he, we place the cross, as a sign of Him who came to die for men; but we do not worship it, nor do we call or think it God. I asked, Does the cross show that Christ became incarnate? Yes, it is a sign of his incarnation. I asked, Are not the gospel and the commandments a sign and proof of this? Yes, they are, he answered. Then the sign of the cross is unnecessary. I said, both are needed, but it would be much better to worship a little child, one of the sons of men who are made in his image, for the child can walk and speak and hear and see. I then took my leave.

All who stood around and heard, allowed that what I had said was right.

After a few days, I came to Dindigul with Samuel, and seeing Rev. Messrs. Lawrence and Crane, expressed to them my wish of receiving baptism. They ordered me to learn the Catechism. While thus learning, Innasi padree came to Dindigul. Two of the boarding school boys and I went and had conversation with him; when he knew that I had come with the desire and purpose of receiving baptism, he asked, Do you go to the mission because you think that the Romanists worship images? Look well and thoroughly examine then you will see. You do not believe me. If placing images is wrong, will so many white men have received this way (*i. e.* popery.) Our church is spread and spreading every where. But that church is very small. It has no stability. Now, do you carefully consider all this? I replied, If a thousand utter error and only one man speak the truth, are we to receive the saying of the thousand or of the one? Then he ceased, took a book, and went to reading and speaking with others. His words were as if you were to say that noon is midnight.

I was received into the church upon examination of my faith and hope, after two months, on the 4th of June, 1843. By the grace of our Lord Jesus Christ and of the Holy Spirit, I am steadfast in the religion of Christ, and my desire is that my wife may be brought into the church by the grace of Jesus, which she also now desires and wishes to repent and forsake her evil ways. May God grant it.

A year and a half were elapsed since the change mentioned on the above, and I can say that few men in any land give better evidence of having chosen the word and service of God, as their light and joy.

The schoolmaster, Savroyen, from Veerakul had a private inter-

view with me : he is just gone. I believe the Lord has wrought a work of grace in his soul, and is restoring there his own precious images of wisdom and holiness.

Do you wish to receive baptism and the Lord's Supper ?

'My desire is great.'

How long have you had this desire ?

'Since I came to a knowledge of these things.'

When did this begin ?

'About three years since. As I went here and there to the markets, I found catechists distributing tracts, I look and read ; from that time I began to see the errors of my religion.'

What are some of these ?

*Confession* as required by our priest, the refusal of the cup in the Lord's Supper, the worship of images.

What is the practice in confession ?

The priest asks such questions as these, and the catechist instructs us before hand to say, yes, to them all, whether we have committed the sins or not, viz. Have you committed adultery ? Have you stolen, or been the friend of a thief ? Have you killed ? or have been partaker with a murderer ? Have you borne false testimony ? Have you coveted ? Have you reviled father or mother ? &c.

How long since you confessed ?

*Not since I received the tracts.*

On this topic he expressed a good degree of knowledge of our Great High Priest, and showed his faith strong and full in his ability and willingness to pardon sin, condemning also the practices of the Romish priest. He said that about six years since, when his father died, the priest disputed with him a long time for the burial, for insisting on his increasing it. He said, sir, I am very poor, and I cannot get more than these five fanams, and finally, he consented, yet not kindly but as by compulsion.

What do they do with the money thus gained ?

Expend it for their food, repair temples, provide for festivals, such as the crucifixion, &c.

Did you find no comfort in confession ?

While ignorant I was satisfied.

Do you understand and heartily approve of our articles of faith, order of the church, and rules of life ?

'Yes. I have examined them fully and receive them heartily.'

You see that Jesus Christ is the only priest, &c., here I recapitulated most of the standing doctrines of the Protestant religion, insisting on submitting all points to the text of Scripture. In reply to which he said :

The Scriptures, they are our rule of life, they are *all*.

My prayer is that God will pour out his Holy Spirit on my neighbours in Verakul, and the next neighbourhood who are related. They say that if these too will come, they will soon in a body forsake the Romish errors.

Does your wife accept of your doctrine ?

She is exceedingly ignorant, but I am instructing her.

Do you pray with your family ? Yes, and in my school. My elder brother is very desirous to come.

Do you think he is qualified ?

He is sincere I think, but is very ignorant. He should not be received yet, he has commenced learning the monosyllables at night and when free from work by day.

What are you doing to convert your neighbours?

I pray for them, that God would give them a right heart. Once in two or three weeks, I go to the more distant villages and read the gospel and converse with them, and almost daily in the school-room, at their houses, and in the streets; I do the same to the people of Verakul.

Do you expect persecution if you join the church?

They can only kill the body, and after that they have no more that they can do.

Such is the substance of our conversation, and the undissembled simplicity and earnestness of his whole manner, as well as my past acquaintance with him, urges me to postpone no longer the acknowledgment of him as a brother in faith, and of welcoming him to communion of the church as a true member of the body of Christ. May the Sanctifier, the Holy Ghost, complete this blessed work, as I am persuaded, he has begun it.

Here then is the fruit of *tracts* and *catechist* and *schools*, and *preaching*. Is that bounty of the church lost which thus brings immortal revenue and places another gem on the crown of Jesus, God over all, and blessed for ever? No, no, the wonder is that God who rideth on the heavens in his excellency, can stoop so low as to use the money of the church and the products of that money and the labours of this earthen vessel in this amazing work of reconciliation. But He hath chosen the base things, and things that are not to bring to naught such things as are the false religions of this world.

Ride on in thy glory, thou conquering Saviour,  
 Let thousands on thousands submit to thy reign,  
 Acknowledge thy goodness, entreat for thy favour,  
 And follow thy glorious train.

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## SERGEANT J. HOLT.

ST. THOMAS' MOUNT.

In forwarding the half-yearly Report on the distribution of tracts at St. Thomas' Mount, I am happy to have it in my power to communicate:

1. That the subscription list has been increased from Rupees 6-12, to Rupees 10-6, and I trust, if my life be spared, it will be further augmented.

2. That many Europeans have applied to be furnished with such tracts as my stock afforded. You will thus perceive that two points have been accomplished, viz., *a desire to read tracts, and a willingness to supply funds to send the same blessings to others*. I think *great things have been partially accomplished at the Mount*, since about 50 families have tracts supplied to them weekly for perusal on Sundays and during the week. Much more than this would have been accomplished, had persons who have more time on hand than myself and my co-adjutor, come forward to assist in the distribution of tracts, but we have to work alone, in a district that would fully cin-

ploy at least six distributors. Protracted sickness has prevented me from distributing any considerable number of Tamil tracts since September. I shall now proceed to recapitulate my former Report, and add such information as came under my observation since that time.

In May, 1844, a few English and Tamil tracts were given to me when transacting some business at the Society's Depository, Madras, which were distributed to such Europeans and Natives as applied for them at the Mount. I gave some of the Tamil tracts to Kistnah, a Native writer, a heathen of the Malabar caste, who shortly after applied for a Tamil New Testament, which the Rev. R. D. Griffith supplied. Although I cannot speak confidently of any beneficial impression having been made on his mind, still we have cause to rejoice that prejudice and bigotry are giving way to a desire to read Christian books. He has been very useful to me at various times in circulating tracts to others.

Shortly after, I received a supply of Tamil tracts from the Rev. R. D. Griffith, which I gave to Native artificers and coolies employed in the Artillery Depôt, some to Kistnah and different bazarmen, but the greater portion to a sergeant in the Depôt who quickly spread them abroad in his neighbourhood. He informs me that several of the Natives have held frequent conversations with him on the subject matter of the tracts. They not only seemed anxious to listen to his advice, but also expressed their thankfulness for the tracts supplied to them.

In June the Tract Society kindly voted me a large supply of English and Tamil tracts, which I trust have not been distributed in vain, but are like bread cast upon the waters which shall be found after many days, "to the praise of God, who alone can bless the seed sown and cause it to bring forth much fruit unto perfection."

Kistnah supplied some of the tracts and children's books to a Native school in the street where he lives, and which I trust will contribute much to overthrow the pernicious principles which are taught in all heathen schools. The Native master of the school has begged through him, to be furnished with a portion of the New Testament in Tamil. This is another proof in support of the benefit arising from the circulation of tracts. I have supplied a few Europeans with small portions of tracts to get bound in order to preserve them for future and frequent perusal.

The supply of English tracts is nearly exhausted (about 100 copies left) from the frequent application for them by the European soldiers, &c. at the Mount. One set I have retained for weekly circulation in the quarter where I reside. Another set was given to one of the Artillery men here, who I find has been employed for some time in the weekly distribution of tracts amongst the families of the European soldiers living in the Battalion Parcherry at the Mount. I was very glad to find that I was not working alone. The tracts *that I carry round, are stitched three or four in a wrapper to preserve them.* Various Europeans have assisted me in the distribution of the English and Tamil tracts. A quantity of the Tamil tracts have been circulated in the neighbouring villages by an East Indian, who has since had another supply from me for like distribution.

On the 29th of June, I was applied to by two Native Roman

Catholics for a portion of the New Testament; as they say the priest will not let them see the Scriptures, but they are anxious to read them. This application is the result of two or three tracts that I gave them; how far they may become savingly impressed with the necessity of looking to Christ alone, for salvation, the Great Searcher of hearts alone can in due time decide. I am happy in being able to state that during the short period that I have been employed, all the Europeans and Natives have received with gladness the tracts that I offered for their acceptance or perusal.

'Had I more time I would visit the surrounding villages myself and thus further the work.

'As small parties of European soldiers are occasionally proceeding to out-stations, it would be advantageous always to have a stock of English tracts on hand, so that I might have it in my power to supply small quantities of them to such men as are seriously inclined, as I know their time must often be ill-spent through want of books to improve their minds. Many men would refrain from going to the topos and other places where liquor is to be had on the march, if they had books to read during their leisure hours.

'In the latter part of August, I supplied a number of English, Gentoo, and Tamil tracts to one of the Artillery men going up the country for distribution on his journey. Also supplied a number of Gentoo, Hindu, and Tamil tracts, (70 in number) for distribution by a person going to Arcot. In September, a Native voluntarily came to my house to beg some Tamil tracts for perusal, which I gladly supplied; for I think such persons are more likely to value them than others who take them from us as we pass along.'

I have to request that you will thank the committee for the liberality with which from time to time they have complied with my applications for tracts, which have partly been distributed amongst the European soldiers and pensioners at the Mount, and the remainder retained for future circulation.

September 25.—Supplied one of the Artillery with 100 English tracts, which he soon found opportunity for distribution.

October 4.—Supplied a number of Tamil, Portuguese, and English tracts to a friend at St. Thomé, who was desirous to assist the cause. From this time to nearly the close of the year, I have as opportunities and my health permitted, supplied various Europeans and especially *Sunday-school children* with tracts. In fact *scarcely a Sunday passes* without the scholars asking for tracts for themselves or their friends. Circumstances over which I had no control, have prevented me from carrying out my plan, to increase the subscription list to the extent I could wish. The sum of money that is forwarded with this Report may with a very few exceptions emphatically be styled the '*Soldier's mite.*'

I beg you will lay the following requisitions before the committee, viz.

1. That a complete set of all the Parent Society's Tracts, both for adults and children, together with some copies of the broad sheets printed on one side, and 100 tract covers, with '*Lent by the Auxiliary Tract Society,*' printed on them, may be procured at as early a period as circumstances will permit.

2. That '*The Tract Magazine*' for the next year may be got out by ship, as opportunity offers, for which I will procure subscribers.

In conclusion I beg to forward a list of Subscribers for insertion in your Annual Report.

*List of Subscribers since May, 1844.*

			R.	A.				R.	A.	
Conductor J. W. Thompson,	-	2	0	Gunner Foster,	-	-	0	4		
Store Sergeant W. Porter,	-	1	0	Gunner Cameron,	-	-	0	6		
Store Sergeant R. Doig,	-	1	8	Gunner Hows,	-	-	0	2		
Laboratory Sergeant J. Holt,	2	8	Foreman Charles Mainwaring,	0	8					
Sergeant Instructor C. Berry,	-	1	0	Artificer Carlah,	-	-	0	4		
Laboratory-man F. Smith,	-	0	8	Mrs. Small,	-	-	1	0		
Laboratory-man A. Wilson,	-	0	8	Mrs. Sharman,	-	-	0	8		
Mr. Williams,	-	-	0	8	Mrs. McDonough,	-	-	0	2	
Mr. McGregor,	-	-	0	8	Mrs. Byrons,	-	-	0	2	
Mr. Sergeant J. Hooper,	-	0	4	Mrs. Yardly,	-	-	0	4		
Mrs. Hooper,	-	-	0	8	Mrs. Russell,	-	-	0	4	
A Friend,	-	-	0	8	Mrs. Nixon,	-	-	0	8	
Sergeant Bourke,	-	-	0	4	Mrs. Bambury,	-	-	0	6	
Corporal Flood,	-	-	0	6						
Corporal Morton,	-	-	0	4						
Bombardier Salter,	-	-	0	4						
Bombardier Benn,	-	-	0	2						
								Total Rs.	17	2

ST. THOMAS' MOUNT, )  
 28th December, 1844. }

JOHN HOLT.

A TABLE SHOWING THE AMOUNT OF TRACT DISTRIBUTION,  
From the commencement of the Society in 1819, to the end of the year 1844.

Issued in.....	Years.	English & Tamil.	Time.	Danish.	German.	Chinese.	Dutch.	French.	Portu- guese.	Hindu- tant.	English.	Tamil.	Telugu.	Mahar- atah.	Hond- dur.	Total.
1819	0	6	0	0	0	0	0	22	20	0	3,335	5,315	2,952	0	0	11,722
1820	0	59	0	15	18	0	0	33	49	0	7,526	3,119	3,737	0	0	14,524
1821	0	50	0	50	0	0	0	0	26	0	4,055	4,571	316	0	0	9,067
1822	0	0	0	0	0	0	0	108	0	0	2,736	20,001	22	0	0	23,066
1823	0	0	0	0	10	0	0	20	0	0	6,912	10,880	371	0	0	17,433
1824	0	225	0	0	34	0	0	0	0	0	3,262	18,182	42	0	0	22,339
1825	693	20	0	187	60	0	0	24	2,688	0	20,000	31,097	2	0	0	57,019
1826	104	20	0	0	0	0	0	50	2,595	0	13,051	32,019	5,766	0	0	53,985
1827	9	140	0	22	85	0	0	27	2,598	201	13,416	50,925	5,328	0	0	72,838
1828	0	4	0	8	0	0	0	100	1,427	28	11,785	28,078	6,052	0	0	48,082
1829	6	0	0	16	0	0	0	27	599	0	12,521	29,153	9,152	0	0	51,474
1830	0	0	0	16	53	0	0	53	440	893	7,925	71,649	13,074	0	0	99,305
1831	0	0	0	0	0	0	0	40	200	105	7,790	51,680	16,928	0	0	80,164
1832	0	0	0	53	13	0	0	165	33	0	10,731	41,658	11,591	0	0	86,392
1833	0	12	0	12	10	0	0	194	375	391	12,396	52,358	20,664	0	0	86,392
1834	0	0	0	25	0	0	0	287	225	2,270	10,975	33,171	12,915	0	0	59,882
1835	0	23	0	0	0	0	0	425	0	2,061	21,710	70,491	23,697	150	0	125,159
1836	7	0	0	50	0	0	0	135	0	1,785	16,175	167,282	37,154	50	0	288,057
1837	0	0	0	30	0	11	0	0	894	6,040	22,442	201,033	57,007	0	0	222,588
1838	0	0	0	0	0	0	0	25	819	6,168	13,722	137,536	57,484	8	0	215,762
1839	0	0	0	50	0	0	0	10	25	3,518	6,566	144,804	34,035	110	1,451	189,118
1840	0	0	0	0	0	2	0	0	270	4,115	5,060	104,715	20,150	47	2,294	136,653
1841	0	150	0	0	2	0	0	0	38	2,606	3,227	111,395	37,300	0	783	161,001
1842	0	0	0	0	0	0	0	0	0	2,718	1,239	81,577	51,556	0	2,193	180,263
1843	0	0	0	0	0	0	0	0	0	2,272	4,510	60,415	27,035	0	3,603	97,935
1844	0	0	0	0	0	0	0	0	200	4,910	34,740	135,738	43,582	0	6,491	225,661